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followed before the text of the Diatessaron can be used for critical purposes. "The Arabic version is the basis. The other documents are to be used as corroborative or as checks." "Tatian followed no gospel constantly as his primary source." He then shows that Tatian in his rearrangement of the gospels made displacements of order, added and omitted clauses, conflated sentences, and rewrote clauses. Consequently his work presents incongruities and repetitions, and furnishes "examples of almost every sort of phenomena which are generally alleged to be present in works supposed to be compilations." He thinks that this should serve, on the one hand, to counterbalance objections to documentary hypotheses of the origin of the gospels as insufficient to account for the phenomena which they present, and, on the other, to corroborate the documentary theory, in so far as a complete similarity between Tatian's method and that of the synoptists can be shown to exist. Defenders of the "oral" theory would do well to study Mr. Hobson's moderately stated refutation of *a priori* objections to a documentary origin of our gospels.

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#### SOME RECENT WORKS ON THE GOSPEL OF JOHN

It is certainly a matter of interest that, while the strife of opinions continues concerning the authorship and character of the fourth gospel, the Christian world ceaselessly draws strength and inspiration from its pages, as though no question were to be raised regarding them. Whatever positions sober and reverent critical study may ultimately reach, the church will not part with that delineation of Jesus given us here. His teachings as here set forth will ever be of supreme importance and worth. No one who has felt their power can believe them to be simply human creations. Of the three books estimated in this article, two make critical questions entirely subordinate, and the third uses them simply to show that the descriptions of the prologue come to us from the Old Testament rather than from Hellenism. One book is from a Roman Catholic scholar in France; another, from the critical atmosphere of Germany; while the third reflects the study of a devout American scholar, who, while well acquainted with the critical discussions about the gospel, accepts without hesitation its Johannine authorship and its full historicity.

L'abbé Fouard's "St. John and the End of the Apostolic Age"<sup>1</sup> is the

<sup>1</sup> *Saint Jean et la fin de l'âge apostolique*. Par C. Fouard. Paris: Lecoffre, 1904. 343 pages. Fr. 7.50.

last of a series on the origins of the church. It aims to set forth the life of John as well as a history of the time in which he lived and wrote. It gives us a picture of religious conditions toward the close of the first century. No space is used for the discussion of mooted questions. Statements are made simply as the results of the author's wide study and reflection. John wrote the gospel at the end of the first century, perhaps at the beginning of the second. The three epistles usually attributed to John are from him, and, despite all differences in form and character, the Apocalypse and the fourth gospel are by the same hand. These positions are all laid down in the introduction to Fouard's book. The work itself opens with a vivid sketch of the condition of the Jews after the fall of Jerusalem, and proceeds to make clear the position of the early church in the regions beyond the Jordan. This sketch is followed by equally entertaining chapters on the fortunes of the church under the Flavian dynasty and during the persecution of Domitian, making altogether the most valuable part of the book. The whole is meant to be a setting for the literature which is subsequently described as related to the historical situation. Hence the fifth chapter takes up the letters to the seven churches. In the author's mind there is no doubt that John went to Asia after the destruction of Jerusalem and made his home in Ephesus. The seven letters form a sort of encyclical epistle written by the aged apostle from Patmos to the churches whose faith was ominously threatened by such foes as the Nicolaitans. In view of recent illuminating discussions regarding the Apocalypse, one turns with keen interest to Fouard's interpretation of this book, to which he gives about fifty-five pages. He claims that it could have been written only at Ephesus, after the apostle's deliverance from his exile upon Patmos, and he sees in it a presentation of the triumph of Christ and his church. It is a strong word of consolation for those who are in the midst of tribulation and persecution. "The gospel tells us of the first coming of the Christ, humble as the humanity with which he clothed himself; the Apocalypse describes his second glorious coming as God. The crown of thorns is exchanged for a crown of stars; in place of the outrage of the mob and the soldiers, is the song of angels, the worship of the elders, and incense of saints. Calvary becomes a throne and mount of adoration; Jerusalem, the city of guilt, becomes the celestial city resplendent with glory." The book has thus a spiritual meaning. It is not predicted history. It is a word of cheer amidst the dark, perilous days of Roman persecution.

The book offers but little to the student who is seeking light on critical problems. Its real value consists in its portrayal of the historic

situation in which it places the writings of the apostle. The style is lucid and vivid.

Pastor Steinführer<sup>2</sup> sets before himself the task of showing that "the entire section John 1:1-14, with the exception of the apologetic remark in vss. 6-8, is a connected citation from Isaiah." With a good deal of ingenuity, the basis of the Logos doctrine is discerned in the ancient prophet, and the whole prologue after the same fashion is drawn from the same source. Undoubtedly there is a basis for the Logos doctrine in the Old Testament, but it is far more likely that the writer of the prologue came to his teaching through influences immediately about him than through such handling of the prophet Isaiah as is here indicated. The argument is strained. Note this, e. g.: "The prologue refers to Isa., chap. 9. The first section in John, viz., vss. 1-5, shows in all its parts a relative character. It must, therefore, be read backwards, if one wishes to reproduce the interpretation of the Hebrew in proper sequence. Accordingly, vs. 5 in John corresponds with vs. 1 in Isaiah." ' The book is a clever piece of theorizing, no more.

In the work of Dr. Smith<sup>3</sup> we are presented with a serious, scholarly endeavor to put before us *the Teaching of the Gospel of John*. The author has forestalled criticism by acknowledging that his sources include more than the gospel. From one point of view we are sorry for this, for a careful, exegetical setting forth of the teaching of this great gospel alone is always in order and to be welcomed. The difference in method from that found in such a work as Dr. Stevens's is at once apparent. Dr. Smith aims to present "those who are without the training or facilities required for thorough independent study a completer view of some subjects than could be gained from John alone." The result is a setting forth of some doctrines in a comprehensive way that really gives the substance of the whole New Testament teaching regarding them. Critical questions regarding authorship and historicity are not considered, because they lie outside the general scope of the work. The author has, however, quite definite views of his own upon these same questions. That John the apostle wrote the gospel he thinks "may be regarded as one of the assured results of biblical criticism;" the trustworthiness of the record is to him also beyond question, although allowance may be made for a Johannine impress. When he comes to the interpretation of the nature and mission

<sup>2</sup> *Der ganze Prolog des Johannesevangelium in Satzfolge und Gliederung wörtliches Citat aus Jesaja*. Von W. Steinführer. Leipzig: Dörffling & Franke, 1904. M. 2.

<sup>3</sup> *The Teaching of the Gospel of John*. By G. Ritchie Smith. New York: Revell, 1904. 406 pages. \$1.50.

of Jesus, he gives us three chapters full of careful discrimination and helpful analyses. Beyschlag has said, in substance, that of all the gospels the fourth has enabled us most clearly to understand the human consciousness of Jesus. This is not so apparent to most students of this record of the profound sayings of the Master, but it is not necessary so to interpret these sayings as to fall into the other difficulty of a double consciousness in him who "emptied himself and took upon himself the form of a servant." What is meant, e. g., by saying that "his ignorance pertained to his human nature?" Space fails us to call attention in detail to the chapters on "Salvation," "The New Life," and "The Church." They are all the fruits of painstaking, scholarly work. Here and there positions are taken as against some modern views, which are worthy of note. We can name only a few: Scripture teaches a threefold fatherhood of God; the personal pre-existence of Jesus is unquestionably a teaching of the New Testament; "flesh" does not include the idea of sinfulness, but describes human personality on the side which tends to sin; the decided preponderance of New Testament teaching is in favor of the post-millennial view. The work concludes with an interesting comparison of the thinking of John and Paul. We wish he might have tried to show us how far John was influenced by Paul. While in places one will differ in specific interpretations, and at times may dissent from conclusions, yet, at the same time, it is a pleasure to recognize in this work of Dr. Smith a fine, stimulating study of the fourth gospel and the themes which it suggests.

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#### RECENT BOOKS ON THE APOSTOLIC AGE AND THE LIFE OF PAUL<sup>1</sup>

It almost seems as if Weinel were justified in asserting that Paul "is the great discovery of the theology of the nineteenth century" (p. 312), to judge by the ceaseless attempts which are made to estimate his position and influence. Friend and foe alike are drawn under the spell of this potent personality. It is remarkable that those who have been attracted to the study of Paulinism from the theological side, however critical may be their

<sup>1</sup> 1. *Paulus: Sein Leben und Wirken*. Von Carl Clemen. I. Teil: "Untersuchung;" II. Teil: "Darstellung." Giessen: Ricker, 1904.

2. *The Story of St. Paul*. By B. W. Bacon. Boston and New York: Houghton, Mifflin & Co., 1904.

3. *Paulus*. Von Heinrich Weinel. Tübingen: Mohr, 1904.

4. *L'Apôtre Paul et Jésus-Christ*. Par Maurice Goguel. Paris: Fischbacher 1904.